altecl conceptions of his power, wisdom, and goodness, and of his nature as a spiritual intelligence. It may be doubted, however, whether the second and fourth classes of objects have been so habitually contemplated, or whether they have not, to some extent at least, been overlooked. In some former ages it might have been more needful to elevate the popular view of the Divine intelligence and goodness and spirituality, by means of the works of God in the physical and mental worlds. In the present age it may be more beneficial, after the light which has been thrown on these topics, to direct attention to the phenomena which speak of the wise, the benevolent, and righteous Governor. At certain times, and in certain countries, the religion of authority and the religion of conscience have had too extensive sway; but in modern Europe, with the bonds of government loosened,* and the free assertion of the rights of man, there has been a greater tendency to sink the qualities of the Governor and the Judge. We propose in this Treatise to give the Government of God its proper place, and bring it out into full and prominent relief.

SECT. II.—OBJECT OF THIS TREATISE ; INVESTIGATION OF THJK PROVIDENCE OF GOD, AND THE CONSCIENCE OF MAN, OR T11K EXTERNAL AND INTERNAL GOVERNMENT OF GOD.

There are two important classes of phenomena to pass under notice in this Treatise.

The first is presented in the physical world in its relation to the constitution and character of man, or what lue may call the providence of God.

The second is presented in the constitution and character of man in their relation to God, and more particularly the moral faculty or moral sense. We use this general language, because, so far as the object at present contemplated is concerned, we do not care by what name this moral quality of our

nature may be designated—whether it be called the moral sense or the moral faculty—the conscience, or the law in the heart. By whatever name it may be distinguished, this property is certainly one of the most wondrous in our mental, constitution. [The workings of conscience in the soul, besides furnishing a curious subject of

* Thier» nays, that now " kings reign, but do not govern"